



L. B. Hartman

THE

Its Civil Polity as Outlined by the Prophets.
Its Politico-Religious Mission in the
World's Civilization, and Its
Need of the Soldier.

BY

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TO THE
HEAVEN-FAVORED CITIZENS OF AMERICA AND TO THE
HONORED SOLDIERY OF OUR

REPUBLIC

THIS LITTLE VOLUME IS MOST LOYALLY AND AFFECTION-
ATELY INSCRIBED BY THE AUTHOR.

“ Whenever a new or startling fact is brought to light, people at first say—it is not true ; then—it is contrary to religion ; and lastly—everybody knew it before.”—PROF. AGASSIZ.

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PREFACE.

It is by the urgent request of many, and yet with great diffidence, that the author of this treatise ventures to present it to the public.

Perhaps no one more fully realizes the responsibility assumed by any author who attempts to unfold truths by the interpretation of similitudes and prophetic symbolisms.

But such is the interest which he has always felt in the glory of our Republic, and in the soldiery of America, through whose chivalry it was born, by whose valor it has been preserved, and through whose heroism it has been expanded, that he desires to lay before them facts, both new and old, which have not been so generally apprehended by the masses of our citizens.

Preface.

The relation of our Republic to Christianity and to other nations; its royal mission in the civilization of the world; and some of the new problems which confront our Congress and our statesmen, are reviewed in the light of divine prophecy and humbly discussed, with what ability and satisfaction the careful reader will decide.

The author does not claim originality in all these pages contain, having drawn largely on his old scrap book, and he calls the reader's special attention to the quotation marks—the names of writers he would gladly give if he were able to do so.

If the reader should find some things new and strange, it is hoped that he will “not forget to entertain strangers,” etc., at least until with a kindly spirit he has fully examined the premises.

L. B. HARTMAN.

TRENTON, N. J.

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CHAPTER I.

SOLDIERS—AN INDISPENSABLE FACTOR OF
AGGRESSIVE CIVILIZATION.

THAT God, the Creator and Ruler of the universe, from the very beginning has had a purpose and plan concerning the human race, perhaps no one will deny.

As intelligent design is apparent in all His ways and works—"Day unto day uttering speech and night unto night showing forth knowledge"—it is but

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natural to suppose, even apart from Divine revelation, that man, the master-stroke of his creative energy, is also under the surveillance of His divine and universal providence.

The voice of history bears unequivocal testimony to this fact—a fact equally valuable to the private citizen and the public functionary; to the kingdom of heaven and the kingdoms of this world.

While God deals with men as individuals, He deals with nations as nations in a corporate sense, blessing them with His favor, or overthrowing them by His judgments at His pleasure.

We need not therefore be surprised at the language of the great Apostle:

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“Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves judgment. For rulers are not a terror to good works, but to the evil. Wilt thou not then be afraid of the power? Do that which is good and thou shalt receive praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil,” etc. (Rom. 13. 1-7.)

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No less explicit are the words of St. Peter: "Submit yourselves! whether it be to the king as supreme; or unto governors as unto them that are sent by God for the punishment of evil doers, and for the praise of them that do well." (I Peter ii. 13, 14.)

The maintenance of civil government is essential to our moral constitution as a people; just as essential as is the existence of the church to our spiritual well-being. Both have their origin in God, and our whole duty demands proper attention to each, thus rendering "to Cæsar the things which are Cæsar's, and to God the things which are God's."

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In order to trace the steps of Providence more minutely, let us consider:

(1) That God in carrying forth His great purposes among men has ordained civil governments. It is admitted that “order is God’s first law.” All that is beneath Him He has organized into subordinate systems—reciprocal confederacies and co-ordinate governments, to secure His purposes. In the material universe we find “lunar systems” and “solar systems” and “astral systems,” all relatively subordinate, wherein one world governs another, and all in harmony carry out the imperial mandates of their common Creator and Lawgiver.

In Heaven above, we read, there are

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different ranks of “angels” and various orders of “principalities and powers,” ordained to accomplish the plans and fulfill the purposes of the Almighty.

Even in this world when there were yet but two people on earth, He ordained that one should govern the other.

As time passed on the family expanded into tribes, and tribes into communities, and communities into nations, wherein civil government became an indispensable necessity; and of all such governments God Himself was, directly or indirectly, the author and founder. It was true then even as now, that “the powers that be are ordained of God.”

It is a fact well known to the student

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of history that God in every age ordained such forms of government as were best suited to the conditions and the capacities of both the ruler and the ruled at the time.

As those governments were adapted to different ages and peoples, they necessarily varied much in form. Thus we find absolute monarchies, limited monarchies, aristocracies, kingdoms and republics, all appearing upon the stage, and in turn each giving way to its successor.

Whenever any form of government had accomplished its destiny, or the work which God had allotted to it, He removed it and reared another in

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its stead; and anon, another, and another, each consecutively reaching higher civilizations, and thus onward until the wheel of Providence turns up to-day in all the intelligence, freedom, humanity, and civilization of the nineteenth century.

Going back to some "Pisgah of vision," and recounting the decisive battles of history, and then watching the unfolding panorama of the nations as they rise to greatness and in turn sink into oblivion, we may trace the hand of God in all, shaping, moulding and preparing the world for higher destinies in the reign of liberty, justice and righteousness.

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From the very beginning every shaft of Providence converged to this one end; some of which have fallen on this age and have entailed their golden treasures upon the world of to-day; while others in our higher heavens still dart onward into the indefinite future, prophetic of yet higher achievements and brighter glories in store for unborn nations yet to rise.

Even now the highest end is not yet attained; the great wheel of Providence is still turning, the panorama is still moving, the mutations of empire are still active and prognostic of oncoming changes, while God is still utilizing the armies of nations

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as the mightiest human agency of His executive power.

Then let us consider:

(2) That God utilizes civil governments for the promotion of good order, aggressive civilization and righteousness; and for the “punishment of evil doers and the praise of them that do well.” (I Peter ii. 14; Romans xiii. 3, 4.)

Since punishment implies a punisher, it follows that all governments must have an executive arm—an executive power. And as the supreme executive power of a nation is vested in her armies, it again follows that the soldier has always been a necessity in

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this department of the nation; and even in the present age the same state exists and the soldier is still a *necessity*—"A terror to evil doers, who bears not the sword in vain."

No one will deny that God could accomplish all His purposes in this world without soldiers, but He never has done so, and perhaps never will as long as nations, as such, need correction and punishment.

He might have discomfited Amalek without war and bloodshed; he might have subdued the "seven nations" of Canaan without the armies of Israel, but he saw fit to work through human agencies, of which the soldiery under

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Moses and Joshua formed an essential factor.

History has but one voice in confirmation of this fact. Review the battle of Marathon, of Arbela, of Chalons, of Tours, of Hastings, of Orleans, of Waterloo, of Bunker Hill, of Gettysburg, of Manila and of Santiago, and blind indeed must be the eyes which fail to see the hand of God in every conflict, lifting the nations to higher destinies in the lines of progressive civilization, freedom and independence.

It is true that wars are universally deprecated, and the time will come when "men shall beat their swords into plowshares and their spears into

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pruning-hooks, and nations shall learn war no more." May Providence speed that day; but until it does come the soldier will continue to be a necessity as much as the policeman and the magistrate.

In all ages God has secured His purposes with and in a nation through the agency of her soldiers: soldiers have been an ever-present factor of the world's progress from savage despotism to the humane, life-breathing civilization of the present.

That we are not to-day trampled under the iron heels of the world's Neros, or crushed under the hoof of bloodthirsty tyrants and despots, is

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due to the fact that heroes have broken their imperial power, and the blood of soldiers on a thousand fields of carnage and death has regenerated the ages.

That Napoleon did not carry his destructive sword across the Channel and desolate the fair fields of England and drench her gardens and palaces with human gore, was due to the chivalry of the British army and the heroic thousands that kissed the dust on the field of Waterloo.

That the "tree of liberty" was not plucked up from Columbia's soil almost as soon as it had been planted was due to the prowess and sacrifices

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of our revolutionary forefathers. That the boon of freedom and equal rights became the heritage of America's noble sons, was the purchase of the blood of heroes who fought and bled at Concord, Bunker Hill, Lexington, Trenton and Yorktown; to God we owe it all, yet to God through the agency of that soldiery who offered their all upon the altar of freedom and American Independence. That a number of "stars" were not expunged from our national escutcheon, and our flag, the ensign of our country's greatness, forever disgraced, is due to the "Grand Army of the Republic," whose sanguinary exploits have won for them

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the gratitude of the nation and the praises of generations yet unborn.

Through the toils and perils of the tented field, through starvation, prisons, merciless hospitals and scenes of slaughter, our soldiers bore the Ark of the American Covenant through the tempest and fire of war, and with the aggregate arms of one million warriors put down the most gigantic rebellion in the annals of time; a rebellion that belted the earth from the Ohio to the Gulf with blue battle lines of infantry far more invincible than the legions of Napoleon on the field of Waterloo, and planted the Stars and Stripes on every hill to float for-

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ever "O'er the land of the free and the home of the brave;" and recently, with true humanitarian sympathies, they have reared it as the "Flag of Freedom" in the Isles of the Sea, bade the tyrant and oppressor depart, and set the oppressed free.

And now, since the "North" and the "South" have once more merged into a common brotherhood and have forgotten all sectional strife; since the flag of our country is honored on land and sea and commands the respect and admiration of the world; since the American citizen is a hero at home and a king abroad; since the Temple of our Republic, instinct

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with freedom's glory, rests securely in the hearts of true patriots and lifts its resplendent dome and spreads its azure canopy, inviting all the world to its sacred immunities of homes, liberty and equal rights, let us remember with gratitude that it is due, under God, to the prowess and heroism of the soldiery of America.

Our glorious heritage is their imperishable monument—a monument which shall live to their honor when marble shafts have crumbled into dust.

Upon a tablet in St. Paul's Cathedral, in London, you will find the name of the architect, "Christopher Wren,"

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and beneath it the words: "Do you ask for his monument? Look around."

How very true of our soldiery. "Look around;" from the Atlantic to the Pacific; from the Lakes to the Gulf; and the Isles of the Sea. Gaze now upon the Temple of Liberty; ring its Independence bell, proclaiming equal rights to all, and every chime shall echo the praise of our soldiery.

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CHAPTER II.

OUR REPUBLIC—THE EMBODIMENT OF CHRISTIAN PRINCIPLES CONDUCTIVE TO NATIONAL GREATNESS AND CIVIC SUPERIORITY.

IN our late civil war the final issue was infinitely greater than men at first imagined; it proved to be one of the “hinges” on which turns “the destiny of empire.” Verily, our armies “builded better than they knew.”

No doubt, at the time they simply aimed to put down a gigantic rebellion, looking no further than the saving of

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the Union and the restoration of peace within our borders.

Such a purpose was most noble and fully justified the chivalry of their arms and conquests, and might have achieved all the glory which their hearts desired. But this conception leaves the half untold. In achieving this triumph they have solved the problem of the ages. They have vindicated the life, tenacity and the enduring power of a true republic, and demonstrated to the world the possibility and the practicability of self-government—"government of the people, for the people, by the people."

Thus by their triumphs they have

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established a world-wide and universal principle; hero-like, they have clutched a monster error by the throat, bore the sentiments of the nations to a loftier seat, blotted the era of oppression out and led a universal freedom in; they have solved the doubtful destiny of dubious years and landed the ark of our country's glory safe on the peaceful Ararat of "liberty eternal."

Thus when they fought for their country, they fought in the highest sense not only for God, but also for the ages of humanity to come.

As Joshua, David, Gideon and the armies of Israel fought the enemies of righteousness, and gained victories

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which modified the destinies of succeeding nations, so their triumphs and achievements affect all nations and will give shape and character to the human race for ages to come. On our side, the "war was of God," as in the days of Jeroboam. (See I Chron. v. 17-22.)

We fought to carry out God's plan, to complete His programme in the order of His Providence. Our Republic is not an accidental or fortuitous aggregation of political elements, but rather God's own thought formulated and crystallized into a government according to His own Divine ideal, and in harmony with His own eternal

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purposes; and therefore, they who fought to maintain its integrity and uphold its institutions, fought for God and His cause; and in this they served Him as those “sent by God for the punishment of evil doers and for the praise of them that do well.” Yea! they were, as Paul declares, “the minister of God, bearing not the sword in vain—a revenger to execute wrath upon him that doeth evil.” (Rom. xiii. 1-7.)

It therefore followed that their defeat was simply impossible, although the powers of Europe had combined against them.

For a more definite understanding

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of the principles under consideration let us consider:

That the internal and external structure of our Republic is more fully allied with the principles of Christianity, and is better adapted to their true and progressive development in the building-up of the truest citizenship, the noblest manhood and the highest civilization than any other form of government in the world.

Dr. Schaff, the great historian, says: "The history of the Church is the summation of all Providences;" and we doubt not but that in this line of progress or chain of sequence every nation forms a link, and that among these our own republic is the most import-

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ant one, because it is more fully allied with her expanding growth and outcome.

That Christianity is adapted to all peoples and tribes and destined to fill the world with the triumph of its principles, I need not pause to prove. Of its aggressive power the Prophet sings: "No weapon formed against thee shall prosper;" and concerning its ultimate triumphs he says: "That nation which will not serve thee shall be utterly destroyed." (See Isaiah lx. 12; Dan. ii. 44.)

Thus St. John, in Apocalyptic vision on the Isle of Patmos, seeing things to come, behold the time when "the

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kingdoms of this world had become the kingdom of our Lord and of His Christ, who was to reign forever.” (Rev. xii. 15.)

Ever toward this happy goal “the star of empire onward takes its way.” This is the key which unlocks many of the strange enigmas of history. In the removal of dynasties, in the concussion of empires, in the overthrow of old and the rise of new kingdoms—in short, in every revolution of the past we may trace with marvelous clearness the footprints of Providence in His triumphant march toward this foreseen consummation.

As in the past, even so in the present, God utilizes governmental

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powers to work out the heaven ordained mission of His truth and His plans. Not by miracle, not by arbitrary measures, but through the agency of the nation itself would He regenerate the nations of the earth.

His principles must strike out and diffuse themselves through the structure of national institutions and permeate the polity of their civil powers in order to attain their true destiny.

I would not be understood as advocating the un-American doctrine of the "union of Church and State," but I do hold that in the hands of God the two are twin sisters—two separate and distinct yet co-ordinate factors of

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Divine Providence in the accomplishment of His mighty purposes concerning the nations of the earth.

It must be evident, therefore, that a government wherein the channels for the flow of the true principles of freedom and righteousness are closed, and wherein their true expansion is impossible, can never become Christianized, and therefore, as the Prophet declares, "it shall be utterly wasted." No doubt such is the doom overhanging the Ottoman empire to-day, trembling in its arrogance and nodding toward its fall.

Moreover, it must also be evident that that government which affords

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the greatest facilities and scope for such expansion and development, and bears the greatest affinities for and political adaptations to these principles, would be the most favored as the best agency for the achievement of God's purposes.

Speaking with all due regard for other nations, we cannot but believe that our own glorious Republic, for this very reason, is thus favored and elected. It bears superior affinities for the development of true manhood among all ranks and classes; and also a civil polity most favorable to the steady advancement of civilization and national righteousness.

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The principles embraced in the purest and highest civilization are strangely set forth in the symbolic vision of the prophets. This vision was first beheld by Isaiah (vi. 2), and after him by Ezekiel (i. 10-12) and last of all by St. John on the Isle of Patmos (Rev. iv. 6-8).

In this metaphoric scene we have "four living creatures," "the lion," "the ox," "the man," "the eagle," each representing a race and each one swaying principality over the race he represents—the lion, king of beasts—the ox, monarch among cattle—man, the lord of the manor—and the eagle, queen of the air.

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They are four kingly emblems blended together in one sublime symbol, and mysteriously connected with the “wheel”—the wheel of Providence—thus portraying and emphasizing the essential principles of the highest Christian civilization; I say “*Christian* civilization,” because any civilization devoid of Christianity carries within itself the elements of its own dissolution, and is doomed, sooner or later, to perish; of this fact history is replete with illustrations.

That these principles are more fully embodied in our Republic than in any other political system in the world, is evident from their import. Con-

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sidering these creatures in their order
—we have:

First “the Lion;” this “living creature” emblemizes power, self-reliance, heroism, majesty, prowess, etc.

How these elements of national greatness have permeated the very tissue and structure of our Republic and expanded amid our free institutions, must be apparent to every intelligent citizen. Pulsating in the American heart, and quietly nestling in the intermingling sympathies of public sentiment, there lurks a majesty and a prowess which other nations are bound to respect.

Twice already, in our very infancy,

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the proudest empire on earth has had to pay involuntary obeisance to the chivalry of our armies; and since the young lion has fully matured it might be indiscreet to provoke the glance of his eye or arouse the thunder of his roar—an experiment recently ventured by Spain to the defeat of her army, the loss of her navy, and the humiliation of her national pride.

Is it not true that our self-reliance has become the foundation of our independence as a nation, and our independence the progenitor of our national freedom?

The growing majesty and greatness of our institutions hold the world in

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reverence; our ensign armorial—"the Stars and Stripes"—sanctified by the atmosphere of freedom and equal rights and wedded in immortal memories with glorious names, glorious deeds and glorious victories, waves o'er land and sea the pride and admiration of the world, as the emblem of principles dearest to the heart of humanity.

The second figure in this symbol is—"the Ox." This "living creature" emblemizes patience, perseverance, endurance, etc.

Our Republic is, in a marvelous sense, the very embodiment of these principles; their wonderful expansion amid our free institutions has covered

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our domain with beauty and wealth, and happy homes of domestic peace and prosperity.

A little over one hundred years old, our history is a strange record of patience, perseverance, toil and industry. Forests have retired as if by magic, and cities and smiling villages cheer the land. Instead of the oak and lofty pine, church spires point to the clouds; instead of the wigwam of the savage, colleges and academies dot our plains; the hissing of the serpent, the growl of the bear and the scream of the panther have all been exchanged for the hum of machinery, the strains of the piano, the songs of Zion and

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the shouts of civilization and peace.

By the universal inspiration of these principles our star of empire has moved onward in every true line of national greatness and honor, causing the "valleys to break forth into singing and the wilderness to blossom as the rose."

Again: The third figure in this symbol is—"The face of a man." This "living creature" emblemizes knowledge, faith, ingenuity, wisdom, reason, invention, intelligence, etc., etc.

These elements of Christian civilization find scope for true development in our Republic as in no other political system in the world.

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Here royalty runs not in blood; here no despot reigns to set bounds to our aspirations and achievements; no hierarchy lords it over the consciences of men; no guillotine is here held up dripping with the blood of martyrs; no rack, no faggot here to awe the timorous into submission; here a man is born the peer of his neighbor, with the same inalienable rights as a citizen in the "land of the free and the home of the brave."

"Our system of education, pre-eminently the best in the world, affords facilities for moral, literary and civil attainments to every class, irrespective of blood or treasure."

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Under the reign of these principles thus expanding in our midst, our Republic has become “the palladium of equal rights and the polar star to rational liberty for all the world.”

It is veritably the land of free pulpits, free press, free schools, free speech, and of universal emulation and enterprise; the land of genius, of invention, of discovery and of steady progress; a land where heroism is indigenous to the soil and patriotism the hereditary heirloom of the family. Here the humblest may rise to greatness; the “tow boy” may become President, the “rail-splitter” a nation’s

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Benefactor, and the “tanner” an immortal Hero. Such states and conditions obtain in no other country—in no other nation.

The fourth and last figure in the royal symbol is “the Eagle.” This “living creature” emblemizes liberty, freedom, independence, eminence, etc.

How native to our Republic these elements of national supremacy are is known to all who have studied our history and understand our constitution and civil polity.

Oppressed and sighing for liberty in other lands, the lovers of freedom fled to this, and here there soon developed among them an independence in man-

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hood, a self-reliance in energy, and a freedom in worship which was impossible in the lands from which they had come.

Under the reign of our emblematic "eagle" they learned to recognize in one another the equal and inalienable rights of "life, liberty and the pursuit of happiness," and laid the foundations of their State upon the principles of civil equality, political independence, and liberty of conscience in the worship of Deity.

Early animated with the elements emblemized by the lion, the ox, and the man, they dared to renounce their allegiance to foreign powers and to

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set up a government “of the people, for the people, by the people.”

All subsequent efforts to overthrow this government and force submission were defeated, and the Republic lived. “In the memorable days of the Revolution this emblematic eagle, like Jordan’s dove, descended and pronounced a benediction on the conquering heroes, snatched the laurels from Britain’s brow and placed them triumphantly upon the champions of American Independence.”

This emblematic eagle, as our national Ægis, carries the torch of liberty in her talons as she cleaves our political heavens, and with her pinions

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stretched from shore to shore she invites all the world to repose beneath her wings of protecting power.

As a messenger of mercy our Republic is the embodiment of Christian principles. When the cry of starvation is heard from a foreign shore American transports are freighted with the munificent offerings of a generous people; and moved with a magnanimity that knows no parallel, our swift ships are dispatched to carry their treasures to the homes of destitution, hunger and death. Are the Armenians crushed under the treachery and tyranny of Turkish assassins? The halls of our senate are eloquent with a sympathy

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which responds in the bosom of a whole people. Are the West Indies and the Philippine Islands writhing and dying under the merciless hoof of despotism? The great heart of our Republic is there not only to “weep with those that weep and mourn with those that mourn,” but it is there also to draw the sword in the name of humanity, to break the tyrant’s rod, disarm him of his power, banish him from the domain, and set his suffering victims free.

The elements of Christian civilization emblemized by the royal symbolism of the man, the ox, the lion and the eagle, have so permeated our civil

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polity and constitution as to place our Republic upon the highest pedestal of national greatness, at once securing to the humblest and the lowliest citizen the possibilities of rising to the highest seats of honor; and to all, their inalienable rights of life, liberty and the pursuit of happiness.

Thus without the least consciousness of presumption or extravagance, we recognize our Republic as the politico-religious handmaid of Providence in the aggressive civilization of the world. Dull indeed must be the mind that cannot see the hand of God in our achievements in the past.

Our brave soldiers who offer their

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lives on liberty's holy altar to-day caught their inspiration from the men who fought for their convictions in our Civil War; and those men of the Civil War had heard of the Revolutionary heroes and were proud to emulate their deeds of patriotic valor; but the men of the Revolution had inherited the spirit of the Pilgrim fathers and were moved to prove themselves worthy of those noble sires; and the Pilgrims had the mantles of the reformers resting upon their shoulders, and the reformers were moved by the memories of the martyrs, and the martyrs had seen the Apostles, and the Apostles had touched the Christ. Thus the

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Christ of the ages inspires the chivalry and crowns the glory of our Republic.

How very significant are the words of Wendell Phillips: "The answer to Confucianism is China, the answer to Buddhism is India, the answer to the Koran is Turkey, the answer to the Bible is the Christian civilization of Europe and America." And may we not add--the answer to the royal symbolism of the Prophets is the Republic of America, with its Anglo-Saxon institutions, its affinities for religious principles, its Christian Sabbath, and its ever-expanding influence?

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CHAPTER III.

OUR REPUBLIC AS OUTLINED BY THE PROPHETS.

IN the preceding chapter we have noted that the principles on which our Republic is founded are Christian principles, and have been portrayed and enforced by sacred symbols of Holy Writ.

Let us now advance a step further and consider another fact equally important and significant, viz.:

THAT THE POLITY, NO LESS THAN THE

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PRINCIPLES, OF OUR REPUBLIC, IS SKETCHED BY PROPHETIC PENS AND CLEARLY OUTLINED BY THE HIEROGLYPHICS AND SYMBOLISMS OF THE BIBLE.

It is the theory of some that our Republic is simply the fortuitous aggregation of circumstances, or the natural outgrowth of previously existing conditions, thus ignoring the controlling hand of God in our history. They are amazed at the "presumption" of tracing it in the field of Divine prophecy.

But, after all, is it presumption?

Can we suppose that old Edom, Moab, Egypt, Syria, and even seaport towns of less importance, should all

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be programmed upon the inspired page, and yet no place be found there for our great Republic, teeming as it does with unsurpassed promises and possibilities, and telling more upon the weal and civil destiny of the human race than any other nationality under heaven, as the "queen of nations" and the "young athlete of the world?" Alas, is not this a presumption even more extravagant than the former? Yea, is it not absurd?

Then, stepping lightly, let us enter the sacred portals of Prophecy and look for the map of our Republic.

"The prophets speak of a great nationality which should rise in the

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future, and which many theologians style 'Israel restored;' that is, 'the Jews' they say, 'are to return to Palestine, rebuild Jerusalem and resume a constitutional State.' ” This has long been the prevailing exegesis of those mysterious prophecies.

But it will no doubt be admitted that divine Providence itself, is the best interpreter of prophecy; and as it lifts the veil, prophetic mysteries and human misconceptions and errors vanish, and new fields and theories dawn upon us.

“The Jews themselves at their great Rabbinical Council in the city of Philadelphia, in 1868, abandoned this notion.”

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Query: Does not the Republic of America answer to the prophetic portrait of the nationality which was to rise?

Let us lay our prejudices aside and calmly consider a few reasons for such an hypothesis.

(1) The promised nationality was to consist of thirteen distinct States.

So late a prophet as Ezekiel says: "Ye shall inherit the land according to the twelve tribes of Israel; Joseph shall have two portions." (Ezek. xlvii. 13.)

Here we have twelve tribes. Joseph being dead, his two sons, Ephraim and Manasseh, each receive a portion, thus making a confederacy of thirteen States.

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Precisely this is true of our history. At first we had twelve States. "William Penn held the charter of Pennsylvania for twenty years before he obtained that of Delaware," and then we had thirteen States, as the prophet had foretold. The marvelous exactness with which our Republic harmonizes with this prophecy leaves no room for doubt as to its application.

But another reason is:

(2) That the land was to be inhabited by a people gathered out of all nations. (Ezek. xxxviii. 8, 12.)

This prophecy applies to our country so clearly that "he who runs may read."

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“Every nation is here represented; and still they come; like ‘doves to their windows’ they swarm by thousands and thousands to our hospitable shores.”

“The sons of them also that afflicted thee shall come bending unto thee, and all that despised thee shall bow at the soles of thy feet.” (Isaiah lx. 10.)

“How literally true of our Republic! The sons of the very soldiery that invaded our coasts and afflicted us in our national infancy, have sought and found homes in our domain. On several occasions also they have been compelled to do us reverence, and

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bow at the very feet of our Republic.”

“Here, too, foreigners are to have equal rights and homes with the native-born citizen.”

“And the stranger that sojourns among you shall be unto you as born in the country; they shall have inheritance among you, saith the Lord.”
(Ezek. xlvii. 22.)

The accuracy with which this describes the spirit and genius of our Republic must be evident to all. We grasp with the hand of welcome the rich and the poor of all nations, and proudly “tip our national white hat” across the waters and bid the world

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come in and share with us the rights of man, the boon of liberty and independence.

Does any other nationality in the world so beautifully fill the prophet's portraiture as our own free Republic? In the eternal fitness of things can we doubt the application?

Another reason for the hypothesis is:

(3) "That our Republic is the only nationality that synchronizes with the prophetic time of its rise."

The prophet declares it was to rise "At the time of the end." Daniel—(see chap. xii)—speaks of "seventy weeks;" also of "time, time and half a time"—or 1260 prophetic days.

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“The seventy weeks, as conceded by all, were to begin at the decree of Cyrus to rebuild Jerusalem, and were to end at the destruction of Jerusalem—and the 1260 prophetic days were to begin at the destruction of Jerusalem ‘at the time of the end’—and were to close with the rise of this new nationality. Here we have seventy weeks, or 490 prophetic days, in one interval and 1260 prophetic days in the other. By making due allowance for ‘Sabbathic years’ and ‘jubilee years,’ we find that one rule computes them both. History informs us that from the decree of Cyrus to the destruction of the Temple was 564 solar

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years; hence, if 70 weeks, or 490 prophetic days, equal 564 solar years, then 1260 prophetic days must equal 1708 solar years, according to Hebrew reckoning and allowing for Sabbathic years.

“Now it is a well-known fact that Jerusalem was destroyed on the 189th day of A.D. 68. This was the ‘time of the end,’ at which the 1260 prophetic days, or 1708 solar years, were to begin, and which were to end with the rise of the new nationality. Thus by adding—1708 plus 68 years, plus 189 days—and taking the hour of the evening sacrifice, and making due allowance for the difference of longi-

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tude—we have the new nationality to rise at the meridian of Philadelphia at about one-quarter of 3 o'clock in the afternoon of July 4, 1776! As this was the very hour in which the 'Declaration of American Independence' was declared, lo! 'a nation was born in a day,' and by its birth a strange and mysterious prophecy was fulfilled."

And the bells in the steeple
Sang out to the people—

"Esto Perpetua—Ever enduring,
Still may the national glory increase;
Union and harmony ever securing
Prosperity, Freedom, Religion and Peace."

But another reason for the hypothesis is:

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(4) That the promised nationality was to be a Republic, and not a monarchy.

If the prophets were exact as to the time of its rise, they are equally clear as to its polity.

Jeremiah says (xxx. 21): "Their nobles shall be of themselves, and their Governor shall proceed from the midst of them."

Hosea says (ii. 11): "The people shall be gathered together and appoint unto themselves one head."

Isaiah says (i. 26): "I will restore thy Judges, and thy Counsellors as at the beginning."

Note here: The government was to

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have "One head"—a chief magistrate appointed by all the people; and also "Governors," "Judges" and "Counselors," taken from the masses or common ranks of the citizens, thus constituting a government with a free elective franchise, whose people have the sovereign right of choosing their own rulers and judges and lawmakers.

"Nothing could be more clearly photographed by the prophetic portraiture here than the principle of 'popular sovereignty,' and the Legislative, Judicial and Executive departments of our own glorious Republic."

Thus the principle of popular freedom, latent in every breast, lying at

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the very base of true manhood and good citizenship, and forming the very texture of free government, kindled the prophet's eye and pointed him to a country devoted forever to its sacred immunities and living, operative institutions.

Truly, "we have a goodly heritage"—a Republic whose Architect is God Himself, who moulded it according to His own archetypal ideas, plans and far-reaching purposes.

That God should have a hand in preserving this Republic in the days of its peril should not surprise us. That He should purify its atmosphere by the tempests of war—emancipate

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four million slaves and enthrone a universal freedom upon a higher seat, is just what we might expect of Him who always takes care of His own—His own Republic—the child of His own ideal foretold by prophets old.

And history demonstrates the fact that until our Republic shall have fulfilled its mission and accomplished the work to which Heaven has ordained it, no civil power on earth can prevail against it. It must run its race—it must do its work.

Although it is possible for it to fall as other nations have perished before it, by internal corruption or foreign aggression, yet as the child

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of Heaven, ordained for a specific work, we need have no fear that it ever will fall, or can fall before its divine mission is accomplished; for the God of nations, whose purposes can never fail, will preserve it despite of all its foes. Once the proudest exclamation of man was "I am a Roman," but as the result of our great achievements, the proudest exclamation of man to-day is "I am an American."

There are those who boast of "Anglo-Saxon blood," and are proud to believe they belong to the Anglo-Saxon race; but to my mind it essentially minimizes an American to call him an "Anglo-Saxon."

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In heroism, chivalry, courage, genius, enterprise, invention, intelligence, humanity—in short, in all the elements essential to the highest manhood, citizenship and civilization, no Anglo-Saxon was ever equal to our truly American man.

The American is all that the Anglo-Saxon ever was, and in valor, genius and civilization he is vastly more. And I humbly repeat what no true American will deny, that, as to civil pedigree and immunities, the proudest exclamation of man to-day is—I am an American and stand for American institutions.

Plato, looking through the spectacle

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of nature, thanked God for two things, viz.: "That he was born a philosopher and not a beast; and second, that he was born a Grecian and not a barbarian."

But here on Columbia's soil we enjoy even a richer heritage; not simply born a philosopher, here man is born a MAN, with all the glorious endowments of "life," "liberty," and "independence."

It is for these principles—for this richer heritage, this paradise of freedom, this heirloom of American manhood, this child of Heaven, this Republic of prophetic vision, and this asylum for all who would flee from

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the despots of other lands—that the American soldier bears arms, and for which the name of the American Republic stands.

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CHAPTER IV.

OUR REPUBLIC—THE HARBINGER OF THE
HIGHEST CIVILIZATION, AND OUR INSTI-
TUTIONS THE POLITICAL EVANGEL OF
THE WORLD.

WE are now prepared to advance a step further and consider our Republic in its heaven-ordained mission among the nations.

Our Republic is to all the world the "Polar Star" to popular freedom, self-government, equal rights and liberty of conscience; and as such is the conservator and evangel of the "inalienable rights of man," commis-

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sioned of Heaven to inspire and lead the nations in progressive, humane, philanthropic, Christian civilization.

That such is the politico-religious mission of our Republic has also been outlined in prophecy.

“I saw in my dream and behold there came up out of the sea an Eagle which had three heads; and she spread her wings over all the earth. And I saw, and all nations were subject unto her; and no one spoke against her. And I beheld and lo, when she spoke the voice came not from either of her heads, but from the midst of her body.” (II Esdras xi. 1-10.)

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Also—(II Esdras xii. 10-13):

“And he said unto me, this is the interpretation of the vision. The Eagle whom thou sawest come up from the sea is the kingdom which was seen in the vision of thy brother Daniel. But it was not expounded unto him, therefore now I declare it unto thee. Behold the days will come that there shall rise up a kingdom—(a government—reign of principles or sovereignty of righteousness)—a kingdom upon the earth, and it shall be feared above all the kingdoms which were before it.”

This singular vision so accurately and minutely describes the genius of our Republic as to leave no doubt

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concerning its true application. It corresponds more exactly and strikingly with the polity of our Republic than with any other political system under the sun.

Note here the "Three Heads," emblemizing the three heads of our government—the Executive, the Judicial and the Legislative.

And, moreover, when this Eagle spoke: "The voice came not from either head, but from the midst of her body."

Thus when our Republic speaks as a nation, her voice proceeds not from either one of her "heads," but virtually from the masses of the people—from the great "body politic"—the

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voice of the Republic. As we cannot mistake the correspondence we may not hesitate to accept the application.

Again, we are told that this Eagle: “Spread her wings over all the earth, and all nations were subject unto her and no one spoke against her.”

This language very forcibly sets forth the grand mission of our Republic among the nations; that is, as the embodiment of principles heretofore outlined, she is to teach them Anglo-Saxon institutions, the glory of self-government, popular freedom, civil liberty and national independence, and thus lead them into higher states of Christian civilization.

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The genius of our Republic, as the embodiment of principles latent in the heart of humanity, like this emblematic Eagle, shall spread her wings over "all the earth," and thus prepare the way for free speech, free press, free schools, free pulpits, free Gospel, free church and the Christian Sabbath, filling all the world in the full fruition of its highest and purest civilization.

This, under God, is the glorious mission of our Republic as the politico-religious coefficient of the Christian principle of progressive civilization. The American Eagle of this emblematic vision, plumed with the glory of our institutions in her lofty aerie has

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already “spread her wings,” and as she sweeps the breath of heaven she preaches the gospel of our Republic to the nations and tribes on earth. And as her silvery pinions of light shall shave the horizon of the future every land shall bow obsequious to her message; the tyrant’s chains shall fall from his victims, and the millions lay hold on freedom and manhood.

We are told that “*no one spoke against her.*” This prophecy is already so far accomplished that in this age none “speak against her” but tyrants who hold that “might makes right,” and monarchs who believe in “the divine right of kings,” while they

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proudly ignore the God-given and inalienable rights of their down-trodden subjects; none but such speak against the principles embodied in our emblematic Eagle. Nor will they long speak thus. Their doom is certain, nor is it far distant. Already thrones are trembling, dynasties are declining, crowns are falling, and the nations are inhaling the fresh breezes of liberty surging up from the "land of the free"; peoples whose aspirations have been kindled by the gospel of the Republic are moving, and the thousands who have long been crushed under the hoof of despotism and superstition are aspiring after the inalien-

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able rights of manhood. Old Mexico and the struggling republics of South America are forceful illustrations of the ever rising urgency of this truth; and the closing decade of the century is replete with striking exhibitions of its wonder-working power.

The reforms of Japan, the restlessness of China, India, and Turkey, and the general turbulence of the Orient, as also the internal agitations of Italy, Austria and France, and the insurrections in the West Indies in the Atlantic, and of the Philippines in the Pacific, abundantly demonstrate the fact that freedom is the all-inspiring divinity of man, the beating pulse of his hopes

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and his aspirations reaching out after his God-given rights of "life, liberty, and the pursuit of happiness"; and the American victories at Manila and at Santiago are but the civic prophecies of that long-looked-for, and ever on-coming age of emancipation and freedom of which and to which our Republic is the guiding Polar star.

In the grand mission work of our Republic and in its past achievements to this end we would not and we must not forget to recognize the hand of Providence. Verily God has as much to do with this age as He had with the age of Moses; His hand is as clearly seen in our electric lights

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as it was in the “pillar of fire.” Has He less to do with the great crops of our fields than He had with the manna in the wilderness and the grapes of Eschol?

Was the discovery of America less providential than the finding of Canaan? Was the Declaration of Independence further removed from His purposes than the Decalogue? Were the guns of Dewey and Schley less in His divine plans than the ram’s horns of Joshua, the lamps of Gideon, or the rod of Moses?

Do Manila and Santiago show less of God in the advance of human freedom than the fall of old Jericho? Has God

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less to do with our Republic than with the nations of bygone centuries?

Truly the genius and prowess with which our Republic utilizes human energy and wisdom in the advance of its divine mission work in the overthrow of tyranny and oppression and in the emancipation of our race from the slavery of superstition and cruelty, is in this age the equivalent of the miracle-working power of God's people of old.

When once we can recognize a Providence in the advance of freedom, a Providence of science, of law, a Providence of heroism and patriotism, a Providence of the schoolhouse and

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the church, and a Providence of Anglo-Saxon civilization, then also can we see a Providence of the gospel of our Republic proclaiming liberty to the bound, deliverance to the captives and equal rights to all.

Again, in this emblematic Eagle we must also recognize the doctrine of territorial expansion. "She spread her wings over all the earth."

The genius for expansion and colonization has marked the history of our Republic from its very incipency; it has converted a vast continent into a Republic of free commonwealths. To the thirteen original States it has added the "Northwest Territory,"

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reaching to the Mississippi River; by the Louisiana purchase it extended our borders to the Rocky Mountains; by the acquisition of Texas and of territory from Mexico it shoved our borders to the Pacific shore; and by the purchase of Alaska, the annexation of Hawaii, and the control of the West Indies and the Philippines, it has expanded until the sun has ceased to set on our shores.

Thus has this emblematic Eagle spread her wings. In the advance of our Republic in its lofty mission the doctrine of political isolation has been sadly shaken by the victories of Dewey and Schley. The echoes of the

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guns at Manila and Santiago have preached a gospel new to many of our statesmen, and we find ourselves face to face with problems of which Washington and Monroe never dreamed. We have awakened to the fact that our Republic owes a political debt to other peoples; just as Paul felt himself a "debtor to all men" because he had the gospel of Christianity, so are we debtors to all peoples because we have the gospel of this prophetic Republic—the gospel of American institutions.

God never formed our Republic for isolation, nor intended that it should live to itself alone.

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It has a mission to fulfill, for which it was created—a work to do in the line of His purposes and plans as a regenerative factor in the world's emancipation and civilization. Truly, our Republic to-day confronts a new duty under a responsibility from which there is no escape, a duty heaven-ordained and imperative, which must be discharged even at the cost of treasure and blood if necessary.

The question raised by some—“Will it pay financially?”—“What secular advantage or profit will it secure?”—to say the least, is extravagant and profane, betraying the essence of a selfishness which measures

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duty by gain and right by policy—a selfishness which is the inevitable prelude of national decay and ruin.

The hypothesis that our Republic was created without a purpose or a mission is atheistic. To say that it was formed simply to live for itself alone is to declare it a monstrosity, since nothing else in the universe was ever created for such an end. All things were made to serve and to subserve the fiat of the Almighty.

Again—to say that obligation ceases the moment duty calls for sacrifices or necessitates financial loss, or proves no longer of secular advantage, is to immolate on the altar of mammon

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the highest principles of purity and morality.

Our Republic is divinely prescribed, as has been set forth in the preceding pages of this treatise. She has been created and ordained to do a specific work, to serve the cause of freedom, humanity and civilization, even in fields unsought which have been thrust upon her; and although her mission may involve the sacrifice of treasure and even life itself, yet the God of nations will hold her responsible for the discharge of her divinely appointed duty—a duty whose voice shall not be silenced until Anglo-Saxon institutions shall prevail in all

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lands and become the civil heritage of all nations and tribes and peoples. And thus shall "She spread her wings over all the earth."

That such is the ordained mission of our Republic is clearly seen in the Providence of public affairs, in public opinion and tendencies. God is leading us so evidently that none can mistake His guiding hand.

On no other ground can we intelligently account for the almost universally prevailing sentiments of our people, and the deep feeling which animates the hearts and consciences of our statesmen in this direction. Who cannot realize the tendency, knowing that these

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very sentiments so universal, for which there is no other accounting, inspired President McKinley in his late address before the "Home Market Club," of Boston, to say:

"Our priceless principles undergo no change under a tropical sun. They go with the fiat:

" 'Why read ye not the changeless 'truth,
The free can conquer but to save?'

"I have no light or knowledge not common to my countrymen; I do not prophesy. The present is all-absorbing to me, but I cannot bound my vision by the blood-stained trenches around Manila, where every red drop, whether

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from the veins of an American soldier or a misguided Filipino, is anguish to my heart; but by the broad range of future years, when that group of islands, under the impulse of the year just past, shall have become the gems and glories of those tropical seas, a land of plenty and of increasing possibilities, a people redeemed from savage indolence and habits, devoted to the arts of peace, in touch with the commerce and trade of all nations, enjoying the blessings of freedom, of civil and religious liberty, of education and of homes, and whose children and children's children shall for ages hence bless the American Republic because

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it emancipated and redeemed their fatherland and set them in the pathway of the world's best civilization."

Under a like impulse, David J. Hill, LL.D., Assistant Secretary of State at Washington, in an article in *The Forum*, on "The War and the Extension of Civilization," was moved to say:

"At the present moment this nation holds in trust the liberties of nearly twelve millions of human beings. When at last it renders an account of its stewardship, what will its answer be? Shall it say to the Lord of Nations: 'Here is that which is thine; I have hid it in a napkin, and buried it

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in the earth. Behold thy treasure undiminished?' Or shall it say: 'With thy talent I have gathered increase. Behold the wilderness now populous with thriving cities; behold the sea made the highway of human intercourse; behold its islands, no longer bleeding under the sword, but blossoming with plenty and smiling in the security of peace'? The true glory of a nation is not in the spoils of conquest, but in the fruits of the faithful husbandman; and what a glorious harvest is the ripening of a civic consciousness matured under liberty secured by law!"

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CHAPTER V.

TRUE PATRIOTISM—THE CONSERVATOR OF OUR NATIONAL INTEGRITY AND GLORY.

IN a Republic like ours, which embodies so many cardinal principles of humanity and civilization, true patriotism can stand second only to Christianity. Loyalty to God, loyalty to country and loyalty to personal manhood, is the basic rock of American citizenship; and patriotism is the beating heart of the Republic.

There are times of war and times of peace; but patriotism, like godliness,

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claims all times, and should be encouraged in all seasons as the sacred heirloom of every American heart.

The great mass of our people need no homily on statesmanship to awaken their patriotism.

The heroism of our soldiery in our late conflicts, taken from all ranks and classes, is still fresh to our memories.

But alas! there are those in our midst who do need it, nor can the lesson be too assiduously taught and encouraged by the constant addition of fuel, lest its fires expire upon the altar of the very freedom of which we boast.

Alas, for the nation that forgets her

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departed heroes. The oblivion which hides the patriot's grave is the inevitable prelude of that nation's ruin.

The trophied Pyrgus of Miltiades on the Plain of Marathon suffered not Themistocles to sleep. On the scene of battle was erected a spotless shaft of marble to the memory of the fallen Spartans who, when Xerxes demanded their arms, sent back the word: "Come and take them." And on that monument Simonides wrote the inscription: "O Stranger, tell it at Lacedæmon that we died here in obedience to her laws."

Thus, too, like Themistocles, the ever-wakeful genius of patriotism keeps

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eternal vigils o'er the graves of our
fallen braves, and in silent eloquence
speaks to the rising millions of our
land from the mausoleum of a nation's
heroes, who, like the Spartan chief-
tains, dared to die for their country's
glory, and while dying sing:

“Oh, wrap the flag around me, boys;
To die will be more sweet,
With Freedom's starry emblem, boys,
To be my winding sheet.”

That patriotism has always been a
vital force in moulding the history
and shaping the destiny of nations
no one will deny; that it has ever
wielded the agencies of power in their
wars and achievements history fully

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demonstrates. Armies have perished, but the names and exploits of patriotic heroes live on forever. Athens and Sparta have passed away, but Solon and Lycurgus are still the renowned lawgivers of the old world. Greece in her glory is no more, but her Thermopylæ is still there, where the immortal three hundred compatriots are entombed in the "far famed pass" forever. "The Eternal City sleeps beneath the *débris* of centuries, but the war-horse of Roman eloquence still stands in the Forum, snuffing the first breath of treason on the passing breeze." The sun of Poland's glory has gone down, but who can expunge

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the name of Kosciusko from the scroll of fame?

No doubt the most potential inspiration of a nation's patriotism is its historic consciousness; it is to this that the orator appeals when he would arouse the patriot's heart.

What made the Athenians proud of their citizenship? Their history. What gave the name "Roman citizen" its peculiar charm? Roman history. What is the pride of England's chivalry? English history. What gives to Germans everywhere their lasting love for the fatherland? German history. And thus it is with our Republic. Although it cannot boast of

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an age equal to theirs, yet it has an experience and a history in many respects superior—a history of progress and achievement in agriculture, in invention, in free institutions, in self-government, in social prosperity, in heroism and victories on land and sea, far richer and more glorious. Our history, young as it is, endears the American flag, American institutions, and the American name to every American heart.

This *historic consciousness* is more than simply the memory of past events; it is a feeling, a life, the patriotic pulse of the nation, and inspires a prowess in the citizen and a heroism

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in the soldier unequaled in the world.

It ever adds fresh fuel to the flame and keeps the fire burning on the altar of liberty with a patriotism which never knew defeat—a patriotism which rises above all political differences, consumes all sectional strife, and crystallizes into the solid phalanx of fellow-citizenship and human brotherhood.

Tell your sons and daughters of the glory of our free institutions; tell them of Washington, Lincoln, Grant, Dewey, Schley and others; tell them of the sanguinary struggles of our Revolutionary sires, of the triumphs of the “Grand Army of the Republic,” and of the heroism of our soldiery

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at Manila and Santiago; tell them the story of Gettysburg, of Yorktown, of Trenton and Bunker Hill. Yea! in sadder tones, tell them of our braves who, hero-like, fell for our country's glory, and of their patriotic mothers, who offered their sons on the altar of liberty and the cause of humanity. Tell them all, and tell them often, and you will need no "standing army," nor "floating armada" to protect your homes and to preserve the Union.

Teach them true patriotism, and then shall our children to the last generation learn to appreciate the sacredness of our heaven-ordained Republic, and the glory of freedom

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and self-government. It is true they may forget that Cæsar crossed the Rubicon and wreathed his brow with Pharsalian laurels; they may forget that the "Iron Duke" plucked the scepter of empire from the "Little Corporal" at Waterloo; but on "Freedom's Starry Emblem" they will read the record of brighter and grander victories than ever graced the flag of Old Albion; they will turn from the champions of Marathon to the heroes of Bunker Hill, Gettysburg, Manila and Santiago; from the empire of the Cæsars to the Republic of Columbia's freeborn sons, founded on the eternal principles of liberty, humanity and righteousness;

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and then, with the sweep of the centuries, shall our children's children hear:

“The dwellers in the vales and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
Till nation after nation taught the sound,
Earth rolls the patriotic chorus round.”

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CHAPTER VI.

CONCLUSION.

FELLOW-CITIZENS: Such is the cause, the nationality, the treasures and the mission for which our Republic was born, and for whose life, institutions and growth our soldiery have so nobly fought. For this we stand before the world to-day.

It is no flattery to say that no soldiers in all the wars of ages past ever fought in a nobler cause. Age on age shall roll along, but their sanguinary

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struggles shall never be forgotten; generations yet unborn shall rise and in grateful memories strew their graves with flowers; and in the far-off future, even more than in the present, will the world wake up to see and realize the glory and valor of their campaigns and the inestimable worth of their achievements. They have done a work for the human race—a work for the universe and for the ages to come; a work that shall gather renown as the years go by, ever adding laurels to their memory and glory to the immortality of their fame; and when at last our Republic shall have run its race and accomplished its lofty mission

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—when it shall roll its final trophies into the archives of eternity, may they all be there, not only to see, but also to share the laurels they have so nobly won and so richly deserve.

It is true that in our Republic there are yet many things to deplore—many things to be corrected. Our country is not Paradise before Satan entered into it; the leaves of the printing press are sometimes sear and “yellow,” and not always for “the healing of the nations”; our “municipal rings” and our “political rings” are not emblemized by the ring which our Heavenly Father places upon the fingers of His returning prodigal sons; nor are our

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city waters from the “river of life, pure as crystal”; nor our city parks the land of Beulah where none but shining ones are seen; nor our city boulevards the “golden street” where none but saints promenade.

Truly there is yet much to be achieved, but God in His own good time will purge out all iniquity and purify the Republic after His own ideal; then, when her holy mission is accomplished as the politico-religious handmaid of Christianity, the Goddess of Liberty will stand with one foot upon land and the other upon the sea, and stretching her arms over all the world, hold the Republic of free-

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dom in one hand and the highest Christian civilization in the other, and bid the earth hold jubilee.

Then shall the tree of civil liberty, consecrated by the blood of heroes, and the tree of soul liberty, consecrated by the blood of Calvary, flourish in harmonious beauty and mingle their exuberant foliage in an earthly "Paradise Regained," and the "nations learn war no more."

And then, when peace shall reign from shore to shore, "all nations shall bow before Him" upon whose advent the angels sang "Peace on earth, good will to men," and shall join in triumph to "Crown Him Lord of all."

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“Our country for the world! we sing,
But in no worldly way;
Our country to the Lord we bring,
And fervent for her pray.
God make her true, God make her pure,
God make her wise and good;
And through her may the Christ make sure
Man’s world-wide Brotherhood!

America! America!

’Gainst wrong thy might be hurled;
For thee we lift our loud huzza!
Our country for the world!

“Oh, broader than her wide domains
Be her designs divine;
And richer than her golden veins
Her charities benign;
Firmer than buttressed mountain tower
Her fixed faith in Thee;
Her triumphs nobler through thy power
Than gain on land or sea!

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America! America!

'Gainst wrong thy might be hurled;
For thee we lift our loud huzza!

Our country for the world!"

—*Denis Wortman, D.D.*

THE END.

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